

Resource Values and Alienation:  
Alternatives in Appropriate Technology,  
Environmental Education, Models & Movements, Abbey & Snyder

An Honors Thesis (ID 499)

by

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## INTRODUCTION

### Rationale

Many contemporary Western writers, be they poets, commentators, fictionalists or a combination, have been influenced by and reflect the paradoxes of resource development. Traditional environmental models of preservation, wise use and profit have had influence upon social conscience and motivation as well as change. These models reestablish the importance of man-nature bonding and the development of survival values.

Undertaking a thesis that attempts an unlikely synthesis of ideal, influence and interpretation brings to mind the literary criticisms article by Robert M. Adams (1972) that designates audience obligations and writer fulfillments. To reach the audience with anything beyond banal opinion and inference, the audience must fulfill certain obligations of readership: see with the mind, memory, emotion, habits, cultural patterns, values and expectations, rather than just with the eyes; accept that just as history does not necessarily reflect what it was, but what it is, men do not necessarily become what they once were; and, to fully comprehend the integrative analysis, one must become intimate with the interests, influences and desires of author, subjects, and self. Thus, the role of reader becomes one of responsibility. The written word does not then extinguish the subject, but extend its understanding and application.

### Problem

Edward Abbey and Gary Snyder, contemporary spokesmen and literary activists, represent a separate movement within traditional models. Snyder's study of ancient Indian lore and Eastern mysticism and Abbey's love affair with Western American canyon country serve

as ties to the center of controversy: As a most wealthy and advanced nation, we fail to consider the long-term effects of environmental rape on both the people and the future; fail to control the pace and breadth of development; encourage profit at the exclusion of peace, fair representation, and compensation; and perpetuate ignorance and decline via apathy, unstimulating and inappropriate education, and the helplessness that centralization and nonregenerative technologies create.

In order to comprehend fully the problem at hand: the lack of values with long term survival value, traditional models, the influences and development of Abbey and Snyder, and alternatives to modern alienation will be examined. Though each aspect of this analysis reaches differently, expressing divergent dismays and desires, its purpose is to synthesize the motivations, influences and results of an ailing culture.

Appropriate technology will serve as the synthesis of ideas as it is inseparable from the environmental. Its tenets include living in a manner consistent with the chosen future; replacing quantity with quality; and choosing self-reliance over dependency (Schumacher, 1972).

### Research Questions

- Question 1) How do contemporary or traditional models contribute to the Western condition-and how do Abbey and Snyder relate?
- Question 2) How have history, background and event influenced the respective Abbey-Snyder visions?
- Question 3) What effect have the various educational and appropriate technology movements had upon the culture in general and Abbey and Snyder?
- Question 4) What effect, in turn, have Abbey and Snyder had upon environmental education, appropriate technology and the culture?

## Methods

The following research consists of a compilation of journal articles, original works by authors Abbey and Snyder, reviews of their work, and appropriate technology and environmental education literature. Also, four models of the evolution of environmental conscience and analysis will be compared and reviewed in relation to movements and authors Abbey and Snyder.

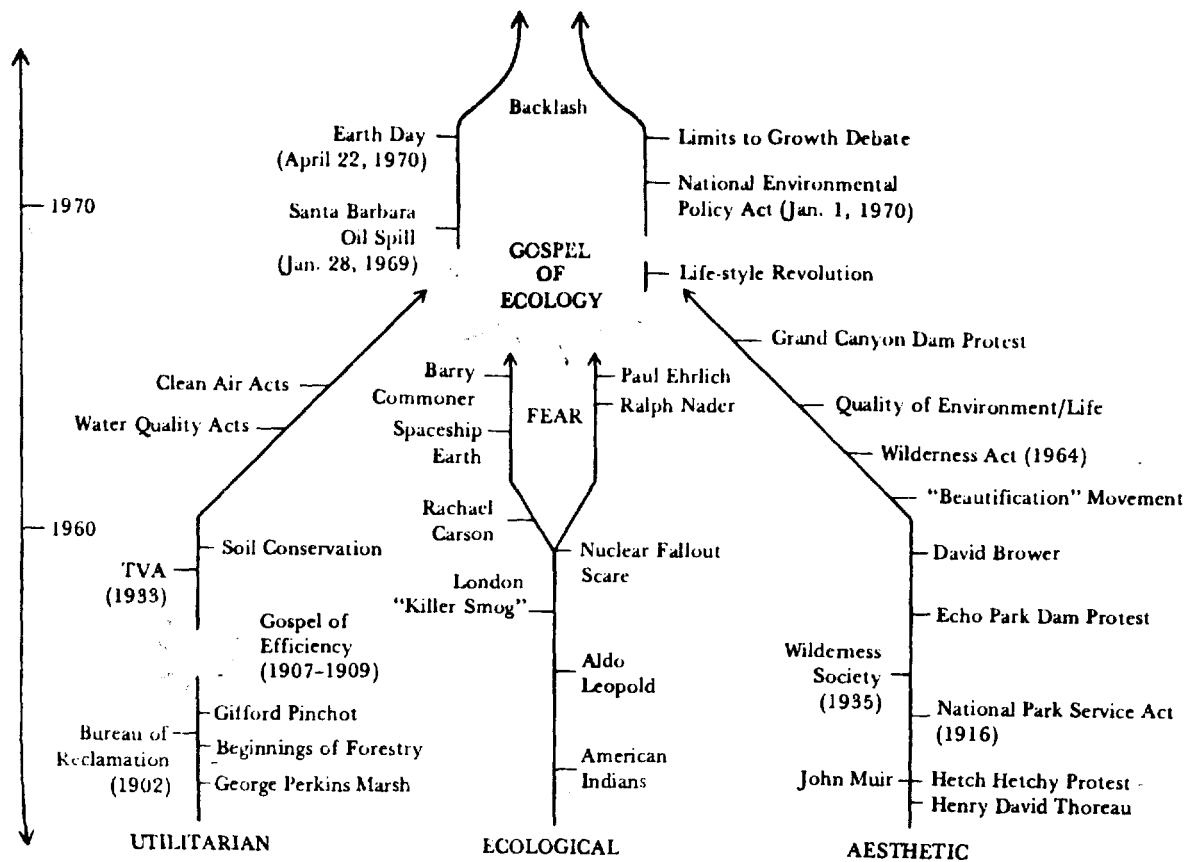
## Background

Many models of the development of social action and environmental policy exist. They seek to establish a cause-effect cycle which clarifies the status quo and suggests future evolution and alternatives. The goal is a worthy one though it often falls short of comprehensive analysis.

The evolution of American resource values and virtues comprises multiple planes. The synthesis of nature, event, man and influence has resulted over time in forces, spaces, and ideals which merge the imaginative possibilities according to availability and the potential to influence the future. The categorization of historic statutes and occurrences has led many to consider the evolution of values in terms of cause and event-action and reaction. The attitudes that have emerged from each movement, from each vision, interact and challenge those which precede it.

The model proposed in "The Gospel of Ecology" (Nash, 1976) cites the early presence of three movements with different purposes and sources (Figure 1).

First, the Utilitarian movement stemmed from the fear of running out of natural resources. Its spokesmen and results include George Perkins Marsh, Gifford Pinchot, the Bureau of Rec-



Gospel Model

(Figure 1)

lamation, Gospel of Efficiency, TVA, Soil Conservation, and Clean Air and Water Quality Acts.

The second, Aesthetic movement, has as its source the fear of progress eliminating natural beauty and therefore inspiration. Its luminaries include H.D. Thoreau, John Muir, David Brower. Results of its concern include the Hetch Hetchy Protest, establishment of the Wilderness Society, National Park Service Act, and the Wilderness Act and many protests.

The Ecological movement, the third to develop, stemmed from the recognition of threats to the whole ecosystem. The American Indians, Aldo Leopold, Rachael Carson, Ralph Nader and Barry Commoner are its earliest to most recent spokesmen. The industrial and technologic related fears of smog, nuclear fallout, chemical poisoning and overdevelopment in general are at the root of this movement. It is the recognition which bonded all of the others into a "Gospel":

The logic of the scientist was fused to the intuition of the poet; Western analysis to Eastern mysticism. The result was a holistic sense of oneness, of community, that could stand the test of both fact and feeling. The combination was powerful enough to impel many Americans to find in ecology the essence of a world view tantamount to a religion (Nash, 1976).

In this forged model the reactions to loss of beauty, use and quality of existence parallel historical developments. The social conscience became increasingly strong as the acts of aggression upon natural resource preservation and wise use exceeded the cause. Although this model focuses upon the social and historical roots of the environmental movement as it is known today, it fails to consider the root of such motivations as destruction, preservation and wise use.

Expanding upon the specializations and interests of each movement, Schnaiberg in The Environment from Surplus to Scarcity (1980) designates four levels of activity within the movement: The cosmetologists with emphasis upon consumer waste products; the meliorists with emphasis upon consumer patterns of wasteful resource use-not recycling; the reformists who look to the economic and political incentives that could reduce extraction rates and the ecological problems that accompany; and the radicals, who believe that production exceeds ecological limits inevitably in a capitalist society-they advocate a total socioeconomic restructuring to provide social welfare and environmental protection. In this manner it is possible to visualize the pattern of participation and growth within the whole movement. From community organizers to social protestors and challengers, the movement participants perceive varying levels of challenge. Schaniberg refers to the organization of such perceptions as: "Superstructure"-the ideological or value level of society; "Substructure"-involving concrete production organization; and "Social Structure"-challenging existing social class and political organization.

The attribution of action and reaction to various fears is an interesting component of this model. It suggests that consensus and change are not possible without threat. Motivation beyond the herding action requires both the recognition of threat and the ability to challenge it. Educational deficits in the area of environmental understanding may have grave consequences for the social system.

As the environmental movement has incorporated the utilitarian and aesthetic movements with the ecological, it has become more

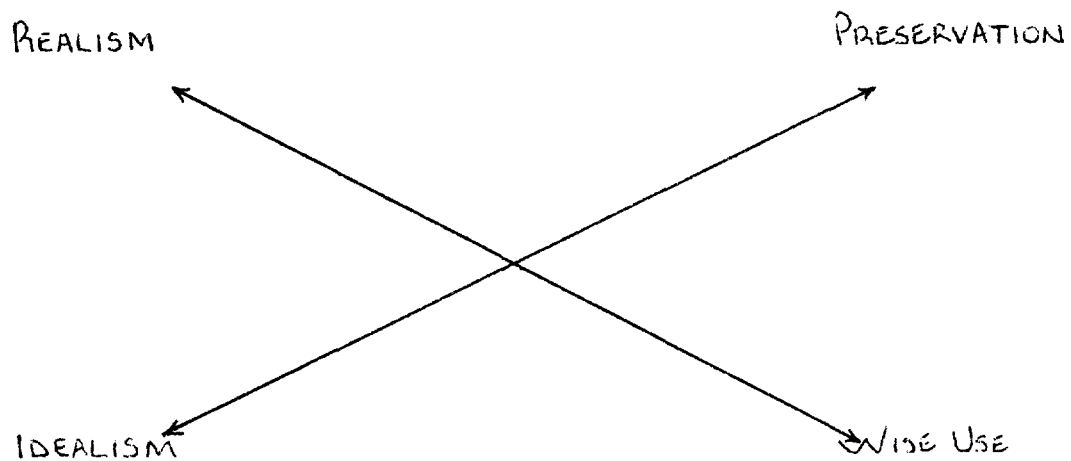
middle class. Its progression as a viable social movement rather than fad or minority interest is directly related to the consciousness its view has engendered. Further, focusing upon political legislation, organized lobbying and consumer information rather than protests and rallies has afforded the movement more result than reaction as well as the respect of many opponents. As the accepted direction and orientation has come to embrace much more than the environmental, the cause has grown in both status and import. The recognition of the necessity for values with survival value-improved quality of life-preservation and progress has resulted in more participation via the appropriate technology movement. It acts as a sort of synthesis of all levels of community involvement and personal challenge.

A second model, with two variations, charts the progression of the preservationist and wise users (Figure 2). It suggests that the romantics, the idealists, become preservationists, and that the realists become wise users (Mortensen, 1985). Extending the model to include the other faction with an opinion concerning resource value and use, Lowe (1985) cites the profit seekers and exploiters (Figure 3). This group does not become a part of the movement, but struggles against it. Its patrons become resource rapists rather than members of a conscientious viewpoint.

Though the aforementioned models and analyses offer fine explanations for the varying factions and degrees of involvement which today exist, they fail to include the primordial yearning for space which is inherent rather than a reaction to some event. Both Ed Abbey and Gary Snyder often utilize the concept of wilderness and space in their works and their lives. It is a concept

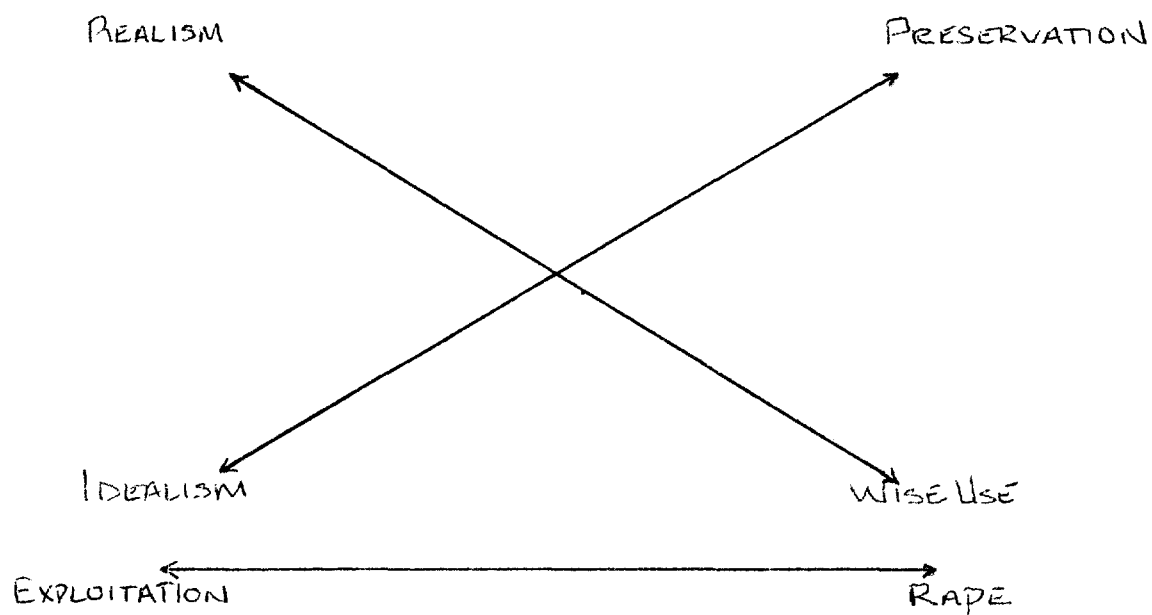


Mortensen Model



(Figure 2)

Lowe Model



(Figure 3)

which includes the existence of motivation as well as reaction. An alternative model or synthesis of the reactions and motivations seems necessary for total understanding of what often appears to be irrational ignorance or involvement. Abbey expands upon this theme:

...we must appeal to deeper emotions than the ecophilosophical. We need an appeal to the Indian, to the Robin Hood, to the primordial in every woman, every man-in all who are still emotionally alive...This elemental impulse still survives in our blood, nerves, dreams, desires, suppressed but not destroyed by the mere five thousand years of agricultural serfdom, a mere two hundred years of industrial peonage, which culture has attempted to impose on what evolution designed as a feeling, thinking, liberty-loving animal (Abbey, 1983).

This alternative model must recognize that hundreds of years of slavery to the land, then the lords, the factories, and now technology have stanchied the abilities of the majority to imagine or desire inherent freedoms. They exist however, strong and dirty. They are the rebel calls to action of the union miners demanding compensation for a work that destroys the workers; the women demanding equal pay-the rights to their own bodies-and the self respect that comes naturally to those who work outside the home; the young person who is crushed by the corrupt realities of university and institutions and yet continues to act in accordance with his own beliefs-these people embody the deep desire to exist as a natural part of a natural cycle, giving and taking according to a law that extends beyond those our society has manufactured. It is a will more basic than both civil liberties and property rights. Our nation has a firm root in these two tenets, yet it fails to acknowledge that which precedes it-the rights of all life forms to exist-evolve without corruption and dull monotony-explore and expand with the universe of mind and matter according to

individual destiny.

The will to respond must be coaxed by awareness of the right to respond. Unsatisfactory action must be met with alternative reactions. As Lowe (1985) contends, social evolution is the aggressor. The inhabitants of Earth must not hesitate to respond in the manner least destructive, and most progressive for all external and internal life.

The alternative model must not focus so much upon social and ecological evolution, but upon the source and inspiration of motivations. Understanding the impulses and influences might determine the priorities and prejudices. It is necessary to achieve balance among the forces of existence. Human evolution has not resulted in a creature thought-centered, living within the infinite potentials of the mental realms, but life-centered. He is capable of the former, but is still influenced by the primordial desire for wilderness and the mammalian passions and emotions. Considering these forces as well as the forces of nature and human nature, the alternative model might come closer to both explaining and alleviating disconnection and alienation which threaten the futures of man and environment.

In the West, it is the failure of the adolescent's religious mentors in the succeeding four or five years to translate his confidence in people and the earth into a more conscious, more cosmic view, in which he broadens his buoyant faith to include the universe. The amputation of nature myths causes a grievous dislocation, for which he will seek, in true questing spirit, an explanation in terms of 'ultimate reality'. He does not become an alienated person until he can give some logic to his flawed relationship to the world. The fiction granted him by the pseudo pastoral desert philosophy of the West is that his painful incompleteness is the true mature experience and that the meaninglessness of the natural world is its meaning. In itself, this phil-

osophy is merely inadequate, no worse than other intellectual dead ends. But, acted upon, it wounds us, and we wound the planet (Shepard, 1982).

Extending this analysis to include the physiological, Robert Bly adds fact to speculation and a more complete understanding of human impulse and motivation.

In an essay titled "The Three Brains" (1976), he analyzes the findings of neurologist Paul MacLean and the speculations of Charles Fair.

The three brains are not psychological, but geographic. They represent the evolution of impulse, emotion and thought. Battling for the major share of energy, the dominant determines the tone of the individual or society. It is important to realize early that the forces exist and compete for energy regardless of the level attained. Attempting a balance precludes the problems that arise from one dominant impulse, while allowing earthly respect, human passions and spiritual enlightenment.

Though the body reshapes and improves through evolution, from fin to arm for example, the forward momentum is sometimes so great that time for reform does not exist. Adding on is then most feasible. Such is the case of the human brain.

The limbic node or reptilian brain was the original survival mechanism. It functioned solely for the purpose of physical survival of the organism. This brain exists today, taking over when survival is threatened or fear is present.

The second brain to develop was the mammalian. It evolved to fold around the limbic node, filling most of the skull. It has two nodes of energy: sexual love and ferocity. Its functions: sense of community; love of people; responsibility to the country

or state; basically, the span of emotions.

The third brain, most recently added, is connected to the development and invention of tools and energy. Known physiologically as the neo-cortex, it appears to have evolved to solve problems more complex than those for which it is now being used.

The primordial, first brain requires excitement, confrontation, danger. It guides the organism to the most precipitous drop and then saves via cold, quick impulse. Survivors of tragedy often report blacking out. They remember nothing of the action that saved them. This is probably due to the fact that all of their energy was channeled to the first brain for survival. Everyone experiences the yearning for frontier, wilderness, space which also defines this brain or level.

The mammalian represents sense of community as well as reaction. It extends from the capacity for indifference to the capacity for love and friendship. Based in the emotions, it is representative of humanness with limitations and exaltations.

Women have strong mammal brains, and probably a correspondingly smaller energy channel to the reptile brain. They are more interested in love than war, 'Make love, not war' means 'move from the reptile brain to the mammal brain.' Rock music is mammal music for the most part; long hair is mammal hair (Bly,1976).

The new brain competes for energy within the other brains, but meditation, a practical method of transferring energy, is seldom practiced in the West. Thus, fewer Western peoples have experienced the ecstasy of new brain enlightenment. Its motivators include spiritual ideas, insight, light. It epitomizes the perfection of humanity-selfless without ego and emotion-a part of the natural and its cycles-thinking.

Upon analysis of the backgrounds and events influencing Ed Abbey and Gary Snyder, their three brain designations will be explored.

#### ABBEY/SNYDER ANALYSIS

Edward Abbey and Gary Snyder represent both example and compromise. Investigation of their respective backgrounds and influences reveals much more than the sum of their professional works. It reveals their place within the environmental movement; their adjustments and outlooks on social and historical development; and their means of determining the value of environmental education and alternatives, such as appropriate technology. The sections that follow will examine the aforementioned in relation to each individual and then compare and contrast the issues as they affect the two. Also, bibliographical material and selections from their work are included.

#### Edward Abbey

Edward Abbey, born January of 1927 in Home, Pennsylvania, made the West his home as well as ideal and profession. Attending the University of New Mexico, he studied the canyon country and Indian peoples while confirming his own beliefs in the Western tradition. The tradition for Abbey includes: living in the wilderness without spoiling it; good guys triumphing over bad guys; the little guy winning out over the big; respect replacing ravaging. The West is the panacea for all ails as it embodies the tradition of the old ways, the space and wilderness necessary for internal and external survival, the people, self reliant and seeking.

He is best known for his defense of the wilderness and his

and focused within these works. When the subject is the surroundings, legitimate and realistic, and the narrator espouses his own philosophies and heartaches, the literature becomes classic. It serves as social commentary, travelogue and mammalian entertainment.

Though the early fiction seems rough due to incomplete human analyses, his contributions certainly could not wait. Learning the ins and outs, unspoken rules and customs, joys, sorrows, and inconsistencies requires both experience and observation, insight and application. Watching Abbey mature and develop his vision is a treat because he's a damn good vein. He writes in one of his later commentaries "Down the River with Henry Thoreau":

All babies look identical; boys and adolescents resemble one another, in their bewildered hopefulness, more than they differ. But eventually the inner nature of the man appears on his outer surface. Character begins to shine through. Year by year a man reveals himself, while those with nothing to show, show it. Differentiation becomes individuation. By the age of forty, if not before, a man is responsible for his face...Appearance is reality (Abbey,1983).

It seems that people go through certain predictable cycles or phases til they reach compromise, conclusion or clash. The cycles are typically: rebel and free spirit; angry young person; depressed and drowning thinker; new crusading man (for the material, environmental, religious, romantic, familial, or knowledge-bound); and resignator, compromiser, occasionally contributor. These cycles may appear in random order, and may repeat. They are representative of the discoveries and heartbreaks that accompany maturation in a "civilized" culture.

In his early fiction, Abbey expresses the anarchist, the chauvinist, environmentalist and thinker. He begins his lifetime study of the parallels between the old and new-good and bad-promised and

unobtainable. These themes eventually compromise immaturity for honesty as Abbey learns to reflect the human organism and intention just as surely as the landscape. His idealism wanes, but his desire for solitude and exchange guides him to the personal history books: Desert Solitaire, Abbey's Road, Journey Home and Down the River.

Here Abbey becomes the commentator and analyst-replete with orneriness, responsibility, and alienation. His themes do not dominate the easy style he has developed—a kind of story telling. They provide the guidelines which he fills with anecdotes, stoicisms, vulgarities, humor, geographical and geological description, observation and fact.

Offering himself and human insight, Abbey serenades nature. The cycles are cold and rhythmic, but always sure. Man and his interminable progress lie at the heart of Abbey's discord. His romance is often shaken by the destruction and contemporary vision that know no natural continuity of freedom, renewal and respect. It is in these personal diaries that Abbey lays the foundations of his personal philosophy of life and land. He addresses the central questions of preservation and destruction, growth and decline. He provides a historical and personal diary that silhouettes the nation's moods and motivations while espousing individual alternatives. Unlike the Zane Greys of the literary mass market, he challenges the reader with insights and observations that elevate and induce thought.

The beauty of Delicate Arch explains nothing, for each thing in its way, when true to its own character, is equally beautiful...For a few moments we discover that nothing can be taken for granted, for if this ring of stone is marvelous, and our



journey here on earth, able to see and touch and hear in the midst of tangible and mysterious things-in themselves, is the most strange and daring of all adventures (Abbey, 1968).

Abbey has links with the universal void of experience and emotion. The physical worlds of nature and work figure prominently in his expression, connecting with man and the absolute. His personal history books release from the captivity of habit and banal opinion, guiding the energies upward into spiritual enlightenment and reverence for the natural cycles. His fusion of memory and emotion via natural form highlights the evolution of his perceptions.

Like the ornithologist friend of Peter Egan who refers to more common, less spectacular birds as "hawk food", "salad bird", or "green and yellow eyestrain" (Egan, 1985), Abbey is quick to categorize. He is capable of meticulous analysis, documentation and differentiation, however, when the environment is involved. This process requires a great deal of energy and reflection. He finds eternal truth and equal beauty in the juniper and Indian lore.

Within the previous models, Abbey is the aestheticist, the idealist turned preservationist, the mammalian romantic reactionary. He battles the exploiters on their level and therefore ends in bitterness rather than renewal. Actually, there seem to be two Abbeys-one pouty and sullen, the other wise and sorry. In Abbey's Road, the struggle between despair and outrage is most apparent. He mourns the death of the stagnant Lake Powell in Utah and all its demise represents to organism and animal and the human condition. He then tosses his beer can overboard-giving in and up.

Each cultural victory represents just another moral, individual, and natural loss. Faced with dwindling retreats, Abbey teeters between scornful and mournful, seeking balance and respect.

Following this philosophical evolution are the picture-book histories: Appalachian Wilderness, Slickrock, Cactus Country, The Hidden Canyon, A River Journey, and Desert Images. These reflect the same vision with the aid of pictorial representation. Though little philosophically differs from the personal histories, Abbey's powers of description dominate the table pieces: "Sometimes Abbey sees the world through the confines of a microscope and sometimes through a wide-angle lens, but he constantly weds diction and syntax in ways that juxtapose his own vision of the land with the cameras (Ronald, 1982)."

The later fiction is interspersed with and follows the non-fiction narratives. Resembling the earlier fiction, it features 20th century men rebelling against the civil decline in a manner consistent with anarchy and individualism. These characters are equally passionate. Their stories are meshed with the characteristic Abbey vision of the American West and its past, present and future. These works differ from their earlier fiction counterparts, however, in that they possess the philosophies Abbey has painstakingly developed via nonfiction narratives. Further, their conclusions bond them to their own development, lending the cohesion which the early fiction lacked.

Black Sun and The Monkey Wrench Gang represent the extremes of isolationism and attack. One represents total withdrawal from the responsibilities of decline, the other humorously battles with

anarchy the institutions. Good News follows soberly. It prophecies the decline and disintegration of the modern world and its disappointments. Though Abbey invokes the imagination, he relies upon the intellectual to complete his vision of old and new respects. Reality and romance combine to offer alternatives and chronicle evolution. He maintains his earlier emphases upon the individual, the historical cycles, and the regenerative forces of nature.

### Gary Snyder

Gary Snyder, poet and counter-culture spokesman, was born in San Francisco in 1930. Though his labor adventures and personal quests carried him around the world, his permanent home and center of influence remains the region of his birth and early exploration—the Western foothills of the Sierras.

Raised from the age of two in Washington State and Oregon, Snyder was influenced by the verse his mother read him as a child as well as by the scenic wilderness all around. His poetic works and essays reflect his many experiences as seaman, excavator and lookout for the Park Service, timber scaler, choker setter, and trail crew.

Snyder entered Reed College in Portland on scholarship in 1947. There he studied anthropology and literature, began his formal study of Amerindian lore and became friends with poets Lew Welch and Phil Whalen. Soon after beginning his graduate studies in linguistics at Indiana University, he decided that the academic or governmental work his degrees would require contradicted his aspirations and lifestyle. He began his ten year study of Zen Buddhism in Japan soon after the historic meeting of San Francisco

poets that launched the Beat movement. Though he first gained prominence in association with the Beats, he returned from Japan in 1967 with third wife Masa and son Kai, to become a hero of the counter-culture in progress. Using his position to speak out about environmental and ecological concerns,

He is like a wiry Chinese sage with high cheekbones, twinkling eyes, and a thin beard, and the recipe for his character requires a mixture of Oregon woodsman, seaman, Amerindian shaman, Oriental scholar, San Francisco hippie, and swinging monk, who takes tough discipline with a light heart (Watts, 1975).

The chronology of his works is confusing and difficult though representative of his life experiences and beliefs. His first published, Riprap, in 1959, consists of poems to and about his rugged work experiences as logger and seaman. Myths and Texts, published in 1960 captures the relationship between man and nature. It is considered his most complete work by many critics. The first section, "Logging", is a metaphor for man's destruction of the wilderness. "Hunting", the middle section of poems, represents the rules of survival-the sacramental hunting act that provides nourishment rather than sport. "Burning", the third section, is the cleansing process of renewal. The destruction that has evolved with men, the values, and the potential for metamorphosis-cyclic balances. Regarding Wave, published in 1970, followed a book of essays entitled Earth Household: Technical Notes and Queries to Fellow Dharma Revolutionaries published in 1969, The Back Country in 1968, A Range of Poems in 1966, and Six Sections from Mountains and Rivers Without End in 1965. 1970 brought Six Sections...Plus One, and Turtle Island, published in 1974, won the Pulitzer Prize for Poetry in 1975.

This collection of poetry and essays protest environmental exploitation, nuclear power, and other man-nature violations while providing and suggesting simple and more loving alternatives.

I try to hold both history and wilderness in mind, that my poems may approach the true measure of things and stand against the unbalance and ignorance of our times (Snyder, 1977).

Since Turtle Island, Snyder has lectured, written essays (the Old Ways was published in 1977), and worked toward completion of Mountains and Rivers Without End. He wrote in description, that M&RWE will represent a journey in space and time. It will represent the kind of travel that most Western moderns have lost the ability to attempt.

Gary Snyder is a poet with work to do, regardless of reaction and retribution. The course and development of society is the focus of much of his study. He reflects the pathos and the inspiration via the natural and the natural work. His interests and influences bind him ever closer to the universal man in understanding and representation.

The job of poet is an arbitrary one of great consequence. The public determines the status of outcast or insider. It rarely provides appropriate compensation for the work, as Lew Welch wrote in "Manifesto: Bread vs. Mozart's Watch". Mozart was given an expensive watch with an engraving that prevented its pawning, rather than monetary or edible compensation. His work was too grand for such vulgar appreciation though his starvation knew no such pride. The artistic community, musicians and poets and writers and painters, in general, faces the same plight. The demands upon mind and body of being creative and inclusive, much less visionary and exemp-

lary, are too great for what has evolved as the Western mindset. Perhaps it is the call of the Eastern philosophies, the manual labor ethic, natural surroundings and solitude which liberates and replenishes that which the enlightened naturally bleed in a society beautiful, brutal and blase.

Although the poetic form has degrees of influence and audience, Snyder's credibility as a visionary spokesman is enhanced by his past association with such generation heroes as Philip Whalen, Jack Kerouac, Kenneth Rexroth, and Allen Ginsberg. "Tough" poems are the trademark. Poems accurate and strong-incapable of misleading or cheating or pretending are the poems and style they fostered. They are the poems of disconnection, proclaiming reality and sharing a vision for alternatives. The power of their disconnection, and particularly Snyder's lies in the need for public expression and recognition of the virtues of courage, truth, and self reliance as positive and necessary.

Snyder's origin as Beaknik and counterculture spokesman naturally evolved into Snyder the mystic ecologist-spokesman and example of the new counterculture. The public of Snyder's past did not choose for the most part to be reminded of the travesties of war and political gaming or the responsibilities of democracy and free will. This is the same public mentality that chooses to ignore the effects of resource depletion, overdevelopment and centralization upon free will, the human spirit and nature.

The great chasm between what is being thought and done, perceived and experienced, wanted and acquired, exists everywhere. Perhaps this is more frequent or more apparent to the poet. Whatever, creativity and insight are difficult when reality is the

desired reflection and reality is neither popular nor pretty.

Snyder's emphasis upon the daily details of life and observation pervade his vision. His is an "American American" style rather than British English, despite his Eastern training. His writing simply reflects the style of speaking, the way of thinking, and the experience of living authentically. Just as his life reflects his beliefs and influences, his poetry reflects the lives and incidents of being human. Fair representation, you might say, whatever for whomever may read, listen, empathize, reflect, expand, criticize, compare, experience, hope, desire. Poetry is for all men as it is an expression of freedom—a voice—an opinion—an emotion—an insight. It acts as a disconnector as it provides an alternative, a release, turn-on or high. Poetry has been likened to music in that it must be played, performed and practiced as music—a feeling or rhythm. Like music, it helps to scrape off the grunge that people cake on to keep themselves safe from awareness. When they can begin to see out, they soon begin to feel—good and bad, uplifting and defeating. Snyder scrapes with experience. He recreates the experiences and emotions of exertion, union, wholeness, disappointment. These experiences and actions, also responsibilities, serve to unify and release the fear of being human. Joy and purpose are necessary. Poetry helps to support the truth of possibility when it engenders emotion and desire. A certain freedom comes with accepting responsibility for living with both man and nature. The disconnectors are socially limiting but personally, psychologically, universally exalting.

#### Abbey & Snyder Positions Contrasted

Though Abbey and Snyder were chosen as spokesmen, they accomp-

lish the greatest good via example. Extremists in many capacities, their personal lifestyles and professional contributions are influenced by the dichotomies of East-West, old-new, vital-sterile, and thought-action.

In addition to the extremes and desires for balance, Abbey and Snyder have evolved under pressure of influence and effect. Their peculiar theories and lifestyles represent coping strategies and motivations-and perhaps their source.

For Abbey, the East-West conflict is limited to the American frontiers. The East represents the bureaucratic establishment, human misery and misunderstanding and the result of overdevelopment and lack of control; the West-freedom, individual satisfaction, survival. It is the Western frontier, particularly the deserts with their abundance of mammalian image and natural energy which so replenish depleted idealism and hope. Because Abbey is a foremost believer in the benefits and possibilities of reform his audience is sometimes stunned by the severity of his hope and despair. He fluctuates between the romantic and the anarchist. His strong reactionary tendencies desire both the wild and the civilized to balance his energies.

The anarchist Abbey is an angry, impotent and disappointed man unwilling to succumb to the force and course of history. Thus the old-new paradigm complicates his see-saw, love-hate experiences with the two worlds in which he lives. The romantic Abbey capitalizes upon the creative energies channeled to the third brain from the mammalian abstractions and reactions. He operates upon a realistic base of cold survival-in harmony with the environment and therefore the desires of men. The union provides him with the



impetus to return and fight rather than remain and revel in the harmony of the wilderness.

Because the national forests, parks, and deserts represent the last realms of cyclic union and preservation, they are on the level of the old codes of honor and simple truths that represent the old West and early America. The last vestiges of unaltered, accountable life drive Abbey back to the dreaded NEW-civilization-time after time as he honors the obligation that nature represents.

The natural represents the vital, changing, adapting life forces of the wilderness mentality as well as physiology. This life force possesses the powers of destruction, creation and regeneration. The opposite force, that of indifference, stagnation and sterility, is a manifestation of the artificially imposed limitations upon man and environment. Civilization thrusts with increasing certainty these values and conditions. Abbey fears the banal acceptance of such destructive and unnatural tenets. His extremist positions and reactions are often attempts at jarring the calm surfaces of apathy and indifference. Personal escape is tempting, but his idealism forces him into shocked anger and action. Though the mental and spiritual forces of nature draw and soothe, he denies himself their succor-bursting upon his blase contemporaries with a vengeance. Accepting that profit and destruction depend upon environmental ignorance and disregard, Abbey attempts to thwart the easily cultivated popular opinions. Perhaps this accounts for his being painstakingly chastized, berated and dismissed:

...If Abbey is so in love with wilderness, he should take his beer cans and his warped head and go far back into the hills and stay there. The world would be glad to see the last of him

and it is obvious he has no place in civilized society.

...Please consider that many of us are totally unenthused by the sheer effrontery of these self-centered godlike creatures who, in the fulness of their pitiful little egos and monstrous conceits, appoint themselves the sole arbiters of conservation (Abbey, 1983).

Snyder has become a controversial figure since crossing the art of lyric poetry with the social and political visions. His background in anthropology, Amerindian lore, and Eastern mysticism guides his poetic direction as well as the vision which he has formulated for the roles of poet and society. Though the great poets have always been an integral part of both social reform and vision, Snyder's unique portrayals of feeling working men, nature as it is, and people as they are in relation to people as they have been, nature as it ought to be and the infinite history of man's ties to labor, have won him respect and status within society and the environmental movement. And though he declines the roll of rebel or outcast, he continues to represent the historical and literal man. In Bread and Poetry he remarks: "Anything that speaks truth is a protest if what's going on around it is not true (1977)."

His lifestyle and suggestion, of value, change and practicality represents the integration of natural whole with natural science—a balance of egoless void, the passions, the rich earth, and the ancient traditions of honor and self respect.

The East-West conflict for Snyder extends beyond the frontiers of continent to the mental and physical and mystical reaches. The differences in philosophy and respect which result in varying lifestyles and values pull him back and forth.

It seems to me that the trend toward decreasing ecosystem complexity and stability, rather than threats of pollution, overpopulation or even energy famine, is the ultimate ecological problem confronting man. Also, the most difficult to solve, since the solution cannot be reconciled with the values, goals, interests, political and economic institutions prevailing in industrialized and industrializing societies (Snyder, 1977).

Snyder's acquaintance with ancient traditions, philosophies and religions has not tainted his perception of the new. In fact, his comprehension of history and development has aided him in analyzing and understanding contemporary problems. His preference for the old, if one exists, is surely rooted in the trial and error evolution of superior alternatives and ideals. "Now, in Dr. Eugene Odum's terms, what we call civilization is an early succession phase; immature, monoculture system. What we call the primitive is a mature system with deep capacities for stability and protection built into it (Snyder, 1977)." The more primitive, older models and beliefs are based upon resource dependence rather than arbitrary leadership and values.

Living within the terms of an ecosystem, out of self interest if nothing else, you are careful. You don't destroy the soils, you don't kill all the game, you don't log it off and let the water wash the soil away. Biosphere cultures are the cultures that spread their economic support system out far enough that they can afford to wreck one ecosystem, and keep moving on...It leads us to imperialist civilization with capitalism and institutionalized economic growth (Snyder, 1977).

The concept of the void is recurrent, representing the liberation of the soul. Those who attain this level of emptiness and selflessness are capable of human deliverance. They possess the Buddha-nature dormant within them. They are pieces of the cycle

that replenishes and destroys-yielding all and nothing. Man is temporary. The recognition of the void, of nothingness, dissolves the ego-freeing man from the brutality of his own nature.

Snyder desires not the destruction, but the transformation of society. In exploring his beliefs, he confronted the vital and the sterile. His particular background and upbringing, while influential, is probably secondary to his desire for understanding and growth. He expands upon the feeling of place and the question of who am I:

In trying to grasp the dynamics of what was happening, rural state of Washington, 1930's, depression, white boy out in the country, German on one side, Scotch-Irish on the other side, radical, that is to say, sort of grass roots Union, I.W.W., and socialist-radical parents. I found nothing in their orientation, (critical as it was of American politics and economics), that could give me an access to understanding what was happening. I had to find that through reading and imagination, which led me into a variety of politics: Marxist, Anarchist, and onwards (Snyder, 1977).

Snyder's discipline awards him a freedom of ascension. He progresses from the primitive to the mammalian and upward into the enlightened realm which fuses mind and spirit, thought rather than action, easily. His religious and philosophical training, moral and ecological convictions combined with his poetic vision and personal energy is responsible for his success as a human being-occupation of the third level, willingness to compromise, contribution and dedication to working toward the human "race".

Denying the socialization of man, Snyder advocates a return to the unconscious. The primitive Indian union with nature; the spiritual ascension of Zen enlightenment-the self as nature, as it is; the ancient mystical tales from life forms not soiled-all represent the separation and the bond. To life, to the void of

anthropology and pure justice, the social man is a sad mutant. His peculiar desires include his own alienation and destruction. Living so much within the self, denying the natural bonds, the rational is more foolish than the real. Minds do not desire the discomfort of blunt truth. They must be deserted however, to overcome the civil malaise which is concrete, constricting.

In Lookout's Journal, a mini Walden as it has been called, Snyder recognizes the community as an alternative to alienation and examines the influence of culture and the purity of the primitive. Though the search for enlightenment is a social contradiction, it manifests itself in cultural opportunity. Snyder notes that in exploring human possibilities, many techniques beyond yoga, Zen, or meditation are utilized. Witchcraft, drug use, or shamanism are possibilities of outlets exercised in the search for something more. He seeks to balance the influences of man and nature via life force empathy. For him, the discovery of the self was inherently linked to the discovery of the external. Each force demands and remands equal flows for symmetry and cohesion.

Fascination with the Indian cultures might be rooted in the fact that this lifestyle is the most recent on this continent to respect and flourish with the cycles. The empty discoveries of other investigations necessarily lead the seeker to a further West-to older cultures deeply flavored by the bonds of modern disconnection: truth, wisdom, respect and courage. The Chinese and Japanese and spiritual roots go deep. Most men cannot return once defeated by society. They become leeches, dependent and necessary for its continuation.

Christianity is a most convenient religion. It separates man

from his eternal heritage and potential via the virtues of disconnection. The purpose is not strength and goodness, clarity and respect, but salvation-the prerequisites for which are too easily defined.

The most ancient religions worship the realities of grace and destruction-the darkness and the light. They reflect the truths of eternal existence-continuity and change, with self enlightenment the only requirement. Bathed in the promise of material wealth, deigning to believe in a certain immortality, many modern peoples and religions fail to acknowledge the bonds of nature and the benefits of insight. Nature is the medium because the individual is weak when not bound by respect to the cyclic breath of survival.

But we consist of everything the world consists of, each of us, and just as our body contains the genealogical table of evolution as far back as the fish and even much further, so we bear everything in our soul that once was alive in the soul of men. Every god and devil that ever existed, be it among the Greeks, Chinese, or Zulus, is within us, exists as latent possibilities, as wishes, as alternatives (Hesse, 1951).

The alienation manifested nearly everywhere, built into rationalizations and escapes threatens to overwhelm the environment as well as the people of the Western world. Paul Shepard, in Nature and Madness, presents a frightening picture of the status quo and its evolution. He takes a psychological and antropological approach to look at the Domesticators, Desert Fathers, Puritans, and Mechanists to explain the "Dance of Neoteny and Ontogeny", which is the evolution of infantile Western escapism, separation, dependence.

And so we come to our own time. And the same questions are asked: To what extent does the technological/urban society work because its members are ontogenetically stuck? What are the means and the effects of this psychological amputation? We inherit the past and its machinations. White, European-American Western peoples are separated by many generations from decisions by councils of the whole, small-group nomadic life with few possessions, highly developed initiation ceremonies, natural history as everyman's vocation, a total surround of non-man-made (or "wild") otherness with spiritual significance, and the natural way of mother and infant. All these are strange to us because we are no longer competent to live them-although that competence is potentially in each of us (Shepard, 1982).

Recognition of the dilemma and understanding of its evolution and alternatives will not absolve centuries of dehumanization or motivate the populace beyond its own suppression. What has evolved into Western technocratic mindsets squashes all life as it struggles for more. Bemoaning the perils and emptiness of existence, people inevitably look up and smile: "Ah, but this is the greatest nation in the world." Greatest in terms of: one-time resources; numbers of people avoiding the truth of the lies they must live in order to belong; material possessions; escapes.

Until the majority becomes capable of visualizing the benefits of disconnection, the standard of measurement will not change. At that level, the answer to alienation is more possessions, more wealth. The dependence thus continues and is perpetuated by the Western games of status and power, at the expense of dignity, life, and freedom.

All Westerners are heir, not only to the self-justifications of recent technophilic Promethean impulses, but to the legacy of the whole. Men may now be the possessors of the world's flimsiest identity structure, the products of a prolonged tinkering with ontogenesis-by Paleolithic standards, childish adults. Because of this arrested development, modern society continues to work, for it re-

quires dependence. But the private cost is massive therapy, escapism, intoxicants, narcotics, fits of destruction and rage, enormous grief, subordination to hierarchies that exhibit this callow ineptitude at every level, and, perhaps worst of all, readiness to strike back at a natural world that we dimly perceive as having failed us. From this erosion of human nurturing comes the failure of the passages of the life cycle and the exhaustion of our ecological accords (Shepard, 1982).

We have constructed a society upon false values. It lacks everything necessary for fulfillment and survival as its foundations limit via inadequate development and therefore strategy. The society is evolutionarily safe as long as it perpetuates the cycles that keep its people and environment dependent upon it-unable to free themselves from the confines of ontogenetic development. They remain trapped by and attempting to escape from immaturity.

Hence, the lack of values with survival value extends beyond the issue of natural resources to human resources. Appropriate technology is relevant here as it focuses upon both resources as well as their quality and improvement.

Though the course of human history cannot be changed, the futures of man and environment depend upon an awakening from the Western mentality that boasts of progress and growth at the exclusion of human dignity and future generations.

Abbey and Snyder influence as well as reflect culture. Their positions within the environmental education and appropriate technology movements will be explored in relation to an alternative model that more fully considers motivations and therefore patterns of thought, action, reaction, and need.



## ENVIRONMENTAL EDUCATION &amp; APPROPRIATE TECHNOLOGY: ALTERNATIVES

ABBAY, SNYDER &amp; ROBIN HOOD

The virtues of civilization and therefore men are as diverse as the extremes of union and isolation, but Philip Slater in Earthwalk (1974) proposes a simple categorization of virtues that aids in understanding the evolution of our current situation as well as spokesmen such as Abbey and Snyder. He separates the virtues into those of disconnection and connection.

The disconnector virtues are those that assume the ability of man to comprehend and control his own destiny: courage, self reliance, ambition, honor and spirituality. These qualities are disconnectors as they are ecologically unsound, assuming universal importance for the individual man. The opposite qualities-cowardice, sensuality, inconsistency, corruptability and dependency are the connector virtues. They have greater survival value because they exemplify the minute existence and import of human continuity. They are the virtues that promote herding action-the crowd following.

Abbey and Snyder flaunt their disconnector virtues and pay the heavy price of societal separation. They battle the majority, survivors by withdrawal, for higher quality life and liberty. The models applied here would indicate that the third level is impossible if the connector virtues are most prominent. They limit and inhibit growth and evolution while amassing a citizenry content with status quos and the mammalian seductions. The paradox is the same one confronting acceptance of Bly's three brain

hypothesis: survival once required the union with the lands and yet, returning to the emotional level where this will again be possible requires the solitary journey-fusing the individual mind with itself and self reliance.

Disconnection is ecologically unsound because it denies the balance of nature, but it is the only means of preserving. The choice then, is one of mass destruction vs. individual satisfaction or salvation. Perhaps enough personal struggles and victories will result in mass preservation as well as salvation. Abbey and Snyder are fine examples of the power of example. They conduct their lives and present their observations for ridicule or reservation, hoping to lend enough insight to inspire both thought and action. Certainly, they hope to propel the masses into the abyss of the misunderstood-the disconnecter, and thereby increase actualization, awareness, ascendance.

Though civilization is Abbey's greatest foe, it must be acknowledged that it represents a "free inheritance" as well as an obligation. As columnist Sydney Harris indicated (1982), history has given us everything: religious, moral and political convictions; theories and laws; pleasures from the arts; writing and printing; the alphabet and established languages; and all manner of machinery, good or bad, to build upon or destroy with-given. Thus, civilization represents a state of inertia and destruction to many who are capable of the third level and disconnection, but it must also represent the old schools, the heritage, the base that resulted only after thousands of years of toil. The ideal might be unrealistic, but it would surely include the products of

civilization which separate and levitate man as he is an evolutionary creature. Designed to evolve-thinking, feeling, freeing-man requires both the open spaces and the organization.

This conflict of the desires for space and association plagues Abbey and reflects the influence of Thoreau and the Transcendental. Based upon nature, action, and the past, Transcendentalism echoes Abbey's own convictions. The representation of God in nature, leading the simple life, and slowing down the pace of life are all examples of the overlap existing between Transcendentalism and the most recent fusion of environmental movements and influences-appropriate technology.

Appropriate technologies are scaled to suit the tasks being performed. They are themselves sustainable, or regenerating, and rely primarily on replenishable resources. And they use the simplest possible means to complete a task or achieve a goal (de Moll, 1978).

The features of an appropriate technology are emerging in three areas: 1) a more integrated and steady-state relationship between the man-made and the natural environment so we do not overpower the self-support life; 2) developing social, economic and environmental diversity so that communities and regions can provide for many of their own needs without putting all their eggs in one basket of imported and depleting resources; 3) creating and managing systems that require less capital, less outside energy, less machine watching and paper shuffling; but more personal involvement and direct production (Van der Ryn, 1975).

The old-new, vital-sterile and thought-action dichotomies are most apparent in the environmental education and appropriate technology alternatives. They represent the old in the sense of returns to the traditional or primordial bonding and respect of man and nature. The new becomes relevant here, as it implies the fresh, vital potential of refurbishing responsibility and hope.

Both environmental education and appropriate technology revolve around the combination of intelligent planning and analysis followed by creative implementation. They are fine representatives of alternative applications and problem solving. When one of the central problems facing all life forms, that of poor resource values, is redefined by alternatives that bring with them self respect, freedom from ignorance and apathy, as well as environmental protection, it becomes manageable and enriching. Some dilemmas and tragedies serve only as example, while others solve and improve, offering alternatives and enlightenment.

Because it should be the natural goal of education to increase the likelihood and quality of survival via alternatives, educations and experiences are interwoven. When one thread of the resultant tapestry is incomplete or imperfect it affects the entire work.

In this instance, the environmental exposures and experiences necessary for a balanced orientation are missing. The educational system, designed to babysit, socialize, and fill in the enormous gaps of basic application is failing to provide the progenitors of American civilization with the necessary vision of interconnection-man in relation to his sustenance: the environment.

Though the task of teaching environmental education has been shelved due to funding cuts throughout the nation's school systems, Steinhart (1985) suggests that the moral implications of such instruction have had much to do with its decline. The aforementioned movements and models lend substantiation to this conclu-

sion, as they revolve around value systems that are both personal and dependent upon social vision and responsibility.

Further, environmental education cannot be reduced to a set of principles or laws. It is neither systematic and predictable nor easily integrated. Understanding the implications of survival connotes responsibility, which opposes the tenets of American values and success. The early raiding cultures have basically evolved into modern imperialist civilizations with capitalism and institutionalized economic growth, as biosphere cultures "that spread their economic support system out far enough that they can afford to wreck one ecosystem, and keep moving on (Snyder, 1977)." To the victors go the spoils: resources which translate into dollars, control, influence and decline.

The moral implications of environmental education go much deeper than value systems however, as withdrawn participation virtually guarantees the proliferation of environmental destruction at the public expense. Big profits and private industry depend upon apathy and ignorance. "Environmentacide" is the result of easily cultivated popular opinion and media morality.

We want our children to grow up wise, judicious, and generous, but before that we want them to have all the competitive advantages in the race for individual standing. We want their skills to be measurable, so we can see where they rank. We teach memorized things that can be scored on standardized tests rather than curiosity, critical reasoning, and evaluative skills, which are hard to qualify and compare. We put competitive ability first and hope our children learn elsewhere how to put on the brakes (Steinhart, 1985).

If this "putting on the brakes" were possible without proper backgrounds and exposures however, parents would not be concerned

with superfluous measures but with the quality of their own lives and those of their children. The lack of environmental preparation might be offset by more critical and individual instruction, but the public systems fail even this, as Karp (1985) reports that: "sixty-three percent of all high school students in America attend schools with enrollments of 5000 or more; 23 million adult Americans are today 'functional literates'; instruction has become dogmatic with less than one percent of classtime being spent on discussion requiring reasoning or the expression of personal observation; teachers are 'encouraged' to keep classrooms quiet, which inevitably results in blackboard copying, workbook exercises and T-F tests; most teachers don't know how to teach any other way-perhaps because they themselves are results of comparable educations; finally, tracking results in the early division of have and have-not futures with vocational skills or the classics and pure sciences doled out according to label.

Digging up the educational backgrounds of modern as well as traditional environmentalists, such as Thoreau, it is interesting to note common patterns. One pattern established by Tanner (1985) in a survey of conservation official indicates that as children these people spent much time alone or with few others in relatively isolated habitats. Though daily accessibility was important, the settings varied from farm to vacant lot.

This finding is in keeping with the Abbey and Snyder values and makes the availability of wilderness seem even more imperative to the future of American resources and values. As Tanner eloquently concludes: "It is ironic that three-fourths of U.S.

children are now growing up in urban or suburban environments, just when we most need active and informed citizens to preserve the quality of our environment."

Environmental education is a necessity for the promotion of willingness among the citizenry to think for themselves-a kind of self reliance-and for posterity about the preservation of resources and planet in the quest for what we want and what nature can safely provide.

Environmentalism is, in many ways, inseparable from appropriate technology. Appropriate technology in turn, is inseparable from environmental education. It is rooted in the informal economy, which like Robin Hood, takes what is rightfully the peoples' from the institutions and bureaucracies and returns it. Many react to appropriate technology by calling it anti-progress or anti-technology. Being a growth addicted society, this is a serious accusation. Technology however, has requirements built in that manipulate. Choosing more appropriate forms of progress simply insures more progress at less social and personal expense. Loops prove that systems cause their own behavior. Assuming responsibility for what is created is not limiting-the less needed, the freer we become.

The alternatives to apathy and ignorance, alienation and despair are apparent in environmental education and appropriate technology. Co-founder and father of the appropriate technology movement, E.F. Schumacher expands upon this necessity and alternative in Small Is Beautiful:

I suggest that the foundations of peace cannot be laid by universal prosperity, in the modern sense, because such prosperity, if attainable at all, is attainable only by cultivating such drives of human nature as greed and envy, which destroy intelligence, happiness, serenity, and thereby the peacefulness of man....There can be 'growth' towards a limited objective, but there cannot be generalised, unlimited growth. It is more than likely, as Gandhi said, that 'Earth provides enough to satisfy every man's need, but not every man's greed'...Wisdom demands a new orientation of science and technology towards the organic, the gentle, the non-violent, the elegant and beautiful....We must look for a revolution in technology to give us inventions and machines which reverse the destructive trends now threatening us all (Schumacher, 1973).

#### Combined Alternatives: The Balance Model

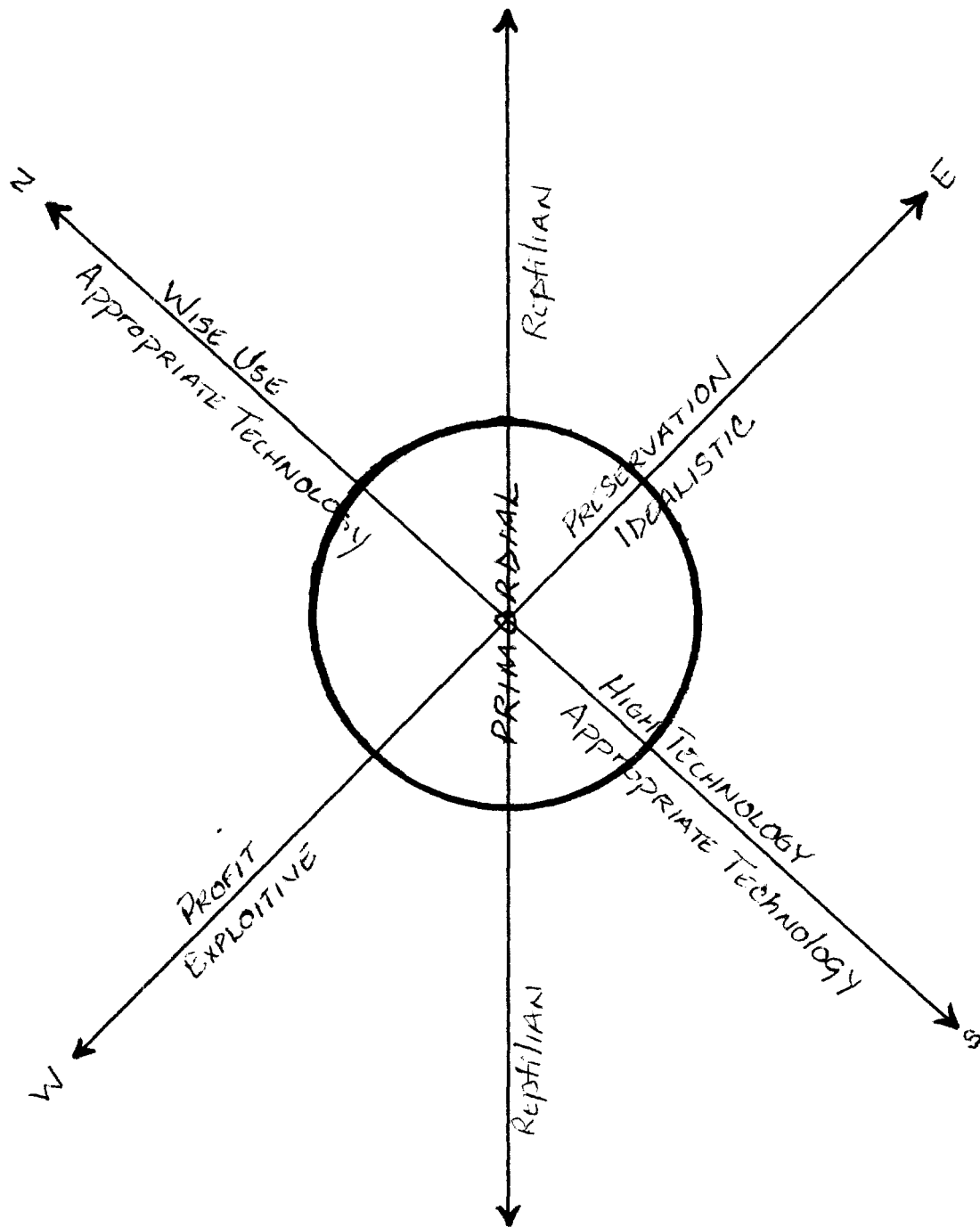
The separation of the spiritual from the natural has contributed to the alienation that is personally and universally damaging. Though the natural cycles maintain and renew, the cycles engendered by illogical progress merely trap. A view of the natural reciprocity of respect and regeneration is required to establish a sense of place and responsibility.

Utilizing aspects of the "Gospel" model (Figure 1), the Mortensen and Lowe models (Figures 2 & 3), the ancient Indian symbol of balance and an analysis of the three brain evolutions proposed by Bly, the alternative model serves as a synthesis of movements and motivations. This model will be called the Three Brain Balance Model, referred to as Balance Model.

This model (Figure 4) incorporates the Indian symbol of the four directions and the zenith and nadir (Albanese, 1981). The goal of primitive peoples was the harmonious balance of the spiritual and the natural-the forces of light and dark, cycles of give



# THREE BRAIN BALANCE MODEL



(Figure 4)

and take. Drawing a circle around himself, the individual seeks to balance the forces or impulses to attain the harmony of new brain enlightenment.

Extending the three brain analysis to include movements and models, the primitive is the central or root force representing both zenith and nadir. It is indicative of the desires and impulses, spaces and frontiers that cross and influence the other levels. It is the force previously neglected and most important as it extends from the universal void of energy to the core of evolution and genetics. Its exaltation or suppression ultimately determines the degree of expression the other levels experience. The goal, again, is a balance as representation relieves the intensity of impulse.

Idealism and exploitation make up the extremes of the mammalian vector as they are equally unrealistic and damaging forces to the external and internal. The ideal is unobtainable and defeats therefore through inaction, that which might be attained by less critical expectation. The exploitive devalues the individual as it destroys his foundations and ties to the inner and external potentials. Both are mammalian and highly dependent upon emotion and insult for satisfaction. This is the realm of reaction. It has become more prominent in the last century, dominating the energies via the sexual, emotional, passions of respect and responsibility-joy and destruction. The root of idealism, id, is indicative of the childlike desire for all satisfactions, all perfection. It is the "Wanting". The exploitive is a tarnished sort of idealism.

It represents the "Wanting" at the exclusion of all other forces and life forms. Preservationist and profiteer exist on a continuum. They compose the East and West vectors, representing right and left brains as well as the pendulum movement-back and forth-of the emotions.

The third level combines realism, objective vision, wise use and the appropriate in the search for both progress and preservation. This third level is seldom achieved by the majority of people. Preoccupation with possessions and the decreasing input of individuals in terms of government, work, lifestyle, recreation and change results necessarily in a people incapable of visualizing or reaching beyond their own suppression. Combining the realistic with the appropriate, the external and internal-physical and mental progress back to the natural state of man: free to dream and image, think, construct, dependent upon the natural cycles and respective of them. Though the attainment of this enlightenment seems to preclude civilization, it is culture which inhibits:

...civilization remains the ideal, an integrated realization of our intellectual, emotional, and physical gifts which humankind as a whole has nowhere yet attained (Abbey, 1982).

The realistic or wise use vector is balanced by appropriate technology. The third brain of enlightenment is here presented as this vector seeks to balance consumption and creation-the reality of circumstance with the insight for improvement. Their North-South vector indicates or designates the upward tendency to the spiritual and the downward growth of roots, in touch with the natural world of creation.

Contemporary tragedies regarding education, ecology and devotion seem to indicate that the mammalian ideals and exploits are consuming most energy and cancelling the surges that might be channeled up into the third enlightened realm of thought and applied action. The primitive forces might be responsible for the development of more inquiry regarding preferable futures. Witnessing the threat to its own existence or survival, the primordial battles to overcome the privy passions, despair, and inertia of mammalian excess.

In order to assimilate this model, it must be examined in relation to contemporary society. Because the course of human evolution is determined by the influences upon it, breaking cycles of backward growth and linear thought free it for more logical and spiritual futures. The paradox remains: survival once required union with the lands and yet, returning to the emotional level where this will again be possible requires the solitary journey-fusing the individual mind with itself.

Man's continued presence upon the earth is dependent upon his ability to transform "into a new ecologically-sensitive harmony-oriented wild-minded scientific-spiritual culture (Snyder, 1969)."

#### SUMMARY & CONCLUSIONS

Ed Abbey and Gary Snyder successfully synthesize environmental movements and models, the alternatives offered by appropriate technology and environmental education, and their own personal influences to create survival values to live by and enlighten.

Though they reflect the results of their culture as well as the alternatives, they struggle like all men for balance in a world that is incapable of not exploiting the resources that sustain it. The attainment of balance seems unlikely for the majority, but Abbey and Snyder provide example and insight.

The contemporary or traditional models attempt to reflect the historic and social reactions to people and event that determine movements within the mainstream. These movements, whether environmental, social, health, etc., vary in significance and impact according to the interest they generate and the impulses to which they appeal.

The traditional models cite their influences: aestheticism; utilitarianism; and ecology; or the status of members: romantics-preservationists; realists-wise users; and profiteers-exploiters. They fail to include the concepts of impulse and energy which direct the fourth, Balance Model. It deemphasizes social and historical development, focusing its analysis of the human condition, potential and needs upon the evolution of the three brains and their impulses.

These models contribute and perhaps detain as they attempt to determine cause-event cycles and individual contribution. The necessity of an alternative model parallels the necessity of alternative educations and uses of technology. Both explaining and predicting human action and potential, the Balance Model possesses the ability to influence rather than merely reflect human evolution.

As man determines his own rise and fall as well as that of the environment, the responsibility extends beyond the individual, but must there begin.

Abbey and Snyder represent a synthesis of models and movements. They have progressed individually from the early models-reflecting influences and social reaction, to the alternative model-battling for balance in the quest for comprehensive awareness and the formulation of alternative visions.

The fourth model incorporates Bly's designation of three separately evolving brains and motivations as well as the Indian symbol of balance used in worship. The use of pieces of the other models, such as the origins and orientations of divergent environmental philosophy, is intended to synthesize the three levels-balancing. Bly's primordial, mammalian and enlightened brains were placed upon crossing vectors to exemplify conflict as well as potential for balance.

Balance is represented by taking into account the primordial necessity of space (preservation), the mammalian emotions and reactions, and the third brain enlightenment that combines wise use and wise preservation in what resemble the tenets of appropriate technology.

Abbey and Snyder impose limits upon their social conscience. For Abbey, imbalance results in mammalian anarchist tendencies-fighting stance. For Snyder, imbalance results in the necessity of escape to the primordial playground of wilderness and the enlightened realm of poetic expression. Both men face alienation and disconnection in their knowledge of the environmental and

and assumption of responsibility for it. They attempt to develop and establish among their public the basic levels of participation and responsibility that extend from the individual to all life forces by the proposed model.

Recognition of the primordial impulses translates into preservationist respect. Mammalian acceptance allows for greater control over the emotions which often inhibit alternatives to reaction. The third, enlightened level synthesizes ideal and real to enact preservation, wise use and better alternatives for individual and environment. Appropriate technology best serves this purpose as it incorporates progress in the form of education and self-respect via self reliance. It balances technology and conscience, thereby altering the alienation that personal strength and environmental insight now create via disconnection. Appropriate technology inspires disconnection.

When the world flourishes with people and environments comprehensive within themselves, the disconnector label will apply more righteously to those whose main goal is the disconnection of man from himself and his environment-the exploiters. Their role is one of prestige as long as profit represents progress, regardless of impact upon life forms and futures.

This research asked the questions:

Question #1: How do contemporary or traditional models contribute to the Western condition-and how do Abbey and Snyder relate?

Traditional models and movements have failed to relieve the strain upon the environment caused by uneducated and profit-motivated negligence. Persons and movements dedicated to the

development rather than preservation or wise use of resources remain the majority. Better alternatives for greater numbers have failed to motivate conscience and sincerity. As the Steinhart article acknowledged, there is a fine line between conceptually understanding the relevance and import of environmental balance and assuming personal responsibility for it.

The traditional "Gospel" model reflects environmental landmarks, negative or positive, social reaction and the result. The Mortensen and Lowe models show the evolution of different forces within the social network. All three models, though historically and socially relevant, fail to determine motivation and desire and therefore fail to attain the level of balance that offers progress and control.

People faced with less and less self respect and social input doubt the importance of their convictions. It is only when they begin to see themselves in relation to the world around, in light of their own impulses, that they comprehend the finite quality of existence. This comprehension is an element of the primordial which bonds and balances life forces. It is followed by the current excess of mammalian desire and reaction which is purely modern. The balance of life and respect is lost if man continues to fail to ascend to the enlightened brain of compromise and spiritual regeneration. Here, it is possible to visualize the scale of the environmental and human conditions and to determine appropriate cures-according to priority and impulse.

Abbey and Snyder battle the question of illogical balances. Like the first model, they reflect reaction. Like the second and



third, they fit into definite categories of ideology and evolution. The Balance Model however, applies most aptly. It allows for origin as well as impulse, while offering alternatives to imbalance and therefore, alienation.

Question 2: How have history, background and event influenced the respective Abbey-Snyder visions?

Abbey and Snyder share backgrounds in anthropology, literature, Park Service labor and Western ideals. The differences that exist seem to concern the predominant energy-receiving brain, rather than background. Each man is spiritually connected to the land that sustains him and therefore disconnected from the majority of people surrounding him.

While both visions are distinctly idealistic, Abbey's remains preservationist, while Snyder's ascends to the third level, incorporating preservation, wise use and appropriate technology with a spiritual cohesion.

Early and continued exposure to the wilderness seems to have played an integral part in both occupational choice and development of environmental values. Abbey and Snyder thereby achieve a synthesis of ideal and respect within their professions.

Question 3: What effect have the various educational and appropriate technology movements had upon the culture in general and Abbey and Snyder?

A kind of modern alienation has manifested itself among subgroups. While the finger has been pointed at deficits in environmental education, appropriate technology offers an alternative exposure that synthesizes the knowledge and skills of least complex degree. As the great benefit of environmental education and

exposure is an attachment and respect, the same is true of appropriate technology. It seeks to unite and dignify the people and resources, allowing both potential futures and the desire for them.

Abbey and Snyder inadvertently received their environmental educations via local wildernesses and access to people such as Indians with deep respect for and association with the lands.

Appropriate technology offers the solution to modern alienation as well as balance, if people are capable of becoming more amenable to its promise. It combines the priorities of all former environmental movements with the social and motivational influences of modern existence. Abbey and Snyder reflect the appropriate technology tenets in their idealistic hopes as well as their environmental expectations.

Question 4: What effect, in turn, have Abbey and Snyder had upon environmental education, appropriate technology and the culture in general?

Abbey and Snyder represent two extreme examples of the ideal sought by the appropriate technology movement. Their particular orientations and goals coincide with the tenets of environmental education as well.

In terms of their influence upon these movements and culture, it must be recognized that they are successful graduates of the schools and that their roles as spokesmen and representatives via literature guarantee wide exposure and publicity for the benefits and necessity of such orientation.

Each of these men has attained a cult level of followers and fans. Abbey provides hope and an outlet for the idealists who are caught within the second brain energies of reaction and emotion. Their regard for preservation is enhanced by his

likewise outrage. Via his recounts, many of these people become capable of freeing themselves from the frustration of the Western profit motive. Snyder lives the appropriate technology life, espousing its goals and reflecting its successes. He reaches the third, enlightened level, but maintains a balance of the primordial and the passions. His essays and appeals are as influential and remarkable as his poetry. His social impact has been strong and consistent as his history and beliefs.

The culture, in general, is a melting pot of ideal and exploitation. It is what centuries of negligence and personal exaltation have made it-warped, distorted, lacking values with survival capacity, lacking in fulfillment, purpose and satisfaction.

To salvage the real progress made in the last thousand years, we must seek more appropriate alternatives. The Bible grants man domination over the natural world. We must separate myth and reality in acknowledging that the universe is not dependent upon the maturation of men, but vice versa.

A balance is possible. Abbey and Snyder lend credence to its necessity as well as its process of attainment. Their influence is dependent upon the degree and level of their exposure, as well as their continual evolution. They inspire onward and upward.

The former conclusions leave us with a few more answers and some realistic alternatives. Alienation is difficult to acknowledge, even more difficult to alter. It is a reality of Western culture however, and must be eradicated via intelligent choice. The key here is a balance of human proclivity, natural respect, and enlightenment. Environmental education has proven to be one

means of developing the required balance. Appropriate technology represents problem and solution. It analyzes the deterrents to balance, satisfaction, continuation and respect, and implements uncomplicated solutions from which all may benefit as well as partake. Advances in health care, housing, food production, energy use and human dignity equal self reliance and therefore self respect and freedom. Basically, those qualities and conditions of existence we most severely lack are preventing the enlightenment of man and the environmental reverence that should accompany.

Snyder wrote about the concept of place-the "where am I" in relation to the rest of the world and its values. Answering this question aids in the determination of "who am I", the issue of early adult development. Thus place and personal perception are connected. And if, as Schumacher urged, you "make paradise where you are", you will be a part of that paradise, rather than a wistful, or bitter product of something you did not cause and cannot control.

The earth offers no easy solutions. Obeying the laws of evolution and nature, rather than those recently created by destructive cultures, it is possible to co-exist as well as improve quality of life.

Developing a bond or association with the natural, as well as the unnatural-the governments, institutions, workplaces, school systems, farming conglomerates, supermarkets, banks, businesses, and mega-hospitals is necessary for balance and resultant enlightenment. The task seems impossible because it is. Balance cannot occur until the inconsistencies and inadequacies are replaced with

appropriate alternatives. These alternatives must be small scale and regional, bringing decentralization, sense of responsibility, and place back to the people. One of the greatest Western pitfalls is the preponderance of unnecessary responsibility and redtape. Thousands of hours of finite lives are spent, nay wasted, upon trivial worries and preoccupation with the material, the bills, the keeping up, treading, getting by. At what expense and for whom, must be asked. The human spirit and the natural realms are destroyed for the purpose of wealth accumulation, as if a few wealthy people are worth the expenditure of public rights and resources.

New values must be visualized. People must prioritize and protect that which lends them hope and meaning, any satisfaction. The balance must begin with individuals. The alternatives exist, but they must be consciously chosen, actively implemented. Increasing numbers are discovering the freedom of self reliance in their search for meaningful lives. Health, food, housing and construction co-ops, city councils, local parks and trails, tax payment programs in the form of community service, public transport improvements and a whole array of other services are being provided to greater numbers, initiated by small groups seeking both community and freedom. Alienation is here eradicated as hope and friendship develop with the sense of union and the reaffirmation of the self.

Our place within the movements and models as Western robots, for the most part, is the void of no interest, involvement, or knowledge of alternatives. Though we are all active consumers of the greatest share of the world's resources, it is the minority

exploiting and raping, the majority struggling to keep up with their share of consumption.

The alternatives abound. Implementation depends upon a change in the value structure of modern society. A few individuals will always benefit from the tenets of comprehensive social and environmental movements such as that of appropriate technology, but it is those unaware of its existence or their own ability to choose that would most benefit.

This is where research must continue. The benefits of environmental education contribute to social reform thereby making it a priority if not in the public schools, in the home. Exposure to the liberation generated via appropriate technology would also contribute to social enlightenment. Perhaps national exposure, media attention, school courses, community workshops, and spreading the word by mouth will result in human victory over time and alienation. The more participants, the more impact and therefore enlightenment.

Every individual that benefits-escaping to freedom and disconnection, represents a moral victory for all forms of life. When "disconnection" becomes a popular, positive term, the earth will again be self reliant and whole-the people, independent and actualized. A freedom and balance not attained since before the techno-industrial booms will again be possible. Appropriate technology represents profit for the people and the environment. This profit is humane, regenerative, fulfilling. It is the answer to modern alienation, if its audience is up to the challenges of responsibility, self reliance, self respect and balance.

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